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ABSTRACT

The planning, implementation, and evaluation of Teacher Corps projects are all oriented toward the encouragement of community-based education, involving the evolution of an interactive relationship between educational institutions and the local community for purposes of program development and direction. Some aspects of the community-based education concept are explored in this compilation of three papers, the first in an intended series. The first paper, by Conrad Powell and Larry Winecoff, describes the origins and characteristics of community-based education. The basic concepts and methods needed to energize community-based education in the future are discussed by Roland Goddu, and in the third paper Eva Schindler-Rainman comments on societal trends affecting community-based education and on effective means for making educational efforts successful. (Author/PGD)

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COMMUNITY BASED EDUCATION

Paper Number ONE

THREE OVERVIEWS OF COMMUNITY—BASED EDUCATION

Conrad Powell and Larry Winecoff
Roland Goddu
Eva Schindler-Rainman
With an Introduction by
Donald W. Parker

Recruitment and Community Technical Resource Centers

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Edited by
Renee Mayfield

May, 1980

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Introduction

Donald W. Parker
Director
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This perspectives paper is the first in a series of documents that the RCTR Centers have planned to assist the Teacher Corps family in understanding and developing effective community-based education demonstration approaches. The three papers presented in Community Based Education Paper Number One were written by four individuals who have worked with the Eastern RCTR Center and the other RCTR Centers over the last few years. These papers should be seen as statements that represent the views of some experienced persons about community-based education and not as Teacher Corps policy.

Teacher Corps' policy on community-based education emphasizes the premise: Only when parents and community members are involved as partners in planning, governing, and evaluating the project will there be a lasting commitment to and impact on the educational process. The following statements excerpted from the Teacher Corps Policy Statement entitled, EDUCATION THAT IS COMMUNITY BASED (The Teacher Corps Point of View), by Dr. William L. Smith, defines community-based education for Teacher Corps as:

> . . . the understanding and practicing of the philosophy that the school belongs to the community and that the education provided in that school (a) is based upon the needs of the children in that school community, (b) is in conformity with the wishes and desires of the community, (c) is derived from the human, social, cultural and organizational resources found in that local community and is enhanced by their use, and (d) is available to all residents in the community regardless of race, religion, age, or sex.
>
> Community includes all the economic, social, political systems and groups that operate formally or informally in the attendance area of a school. The norms, values, expectations, and processes of those who live in this particular geographic region make up the

> unique beginning point for Community Based Education. It is this combination of resources and cultures which are the base for developing an enriched learning environment for low-income students and a personnel development system which utilizes the community. 1

This policy statement emphasizes exactly what each project does in relation to the community should vary from project to project. It also emphasizes that functions and activities of groups and individuals connected with each project should vary according to the project's unique characteristics and specific training objectives.

As Teacher Corps projects have planned for the implementation of community-based education, many different notions of what the concept means have developed. From these different notions, four major view points have emerged:

- A human services delivery systems approach
- A sociological-political action approach
- A facilities and program utilization approach
- A philosophical-futuristic approach.

What has become clear is that the idea of community-based education continues to evolve in Teacher Corps and elsewhere. As Gollattscheck notes:

> One must look at it from at least three different points of view. First, it is a philosophy of education and must be so defined. Second, it is a planning system leading to missions, goals, and objectives. Finally, it is a program of educational activities implementing the mission, goals, and objectives of the institution. . . . At its simplest level, the value system of a community-based institution places the <u>learning</u> needs of the student above the <u>teaching</u> needs of

1. Dr. William L. Smith, "Education That Is Community Based" (The Teacher Corps Pont of View).

> the institution. . . . The community-based institution assumes that learning will be continuous throughout life. . . . In other words, the community-based college delivers the kinds of education community members want and need, not what pedagogues think is good for them.
>
> The community-based college recognizes the community life support environment of the individual and that his well-being is dependent on the well-being of the community. . . .
>
> The truly community-based (program) is dedicated to the proposition that human renewal -- the upgrading of every citizen in the community— is its primary and overriding purpose. . . .
>
> . . . Ultimately, the term "community-based" implies more than anything else a special relationship between the educational institution and the community — a relationship in which the institution determines its direction and develops its programs through interaction with the community. 2

The fact remains that in Teacher Corps, project staffs, community council members, and staffs from institutions of higher education and local education agencies have the challenging task to assure that community-based education permeates the planning, implementation and evaluation of Teacher Corps project training programs. Such a challenge requires understanding and skills. This first working paper presents a history and some ideas that can help bring about this understanding. Subsequent papers in this series will focus on experiences, approaches, and techniques that will assist community council members and other Teacher Corps project personnel, community council members, and others in acquiring useful and necessary skills.

2. Dr. James F. Gollattscheck, "Community--Based Education: A New Direction for Community Colleges, Community Education Bulletin (Florida Atlantic University, October 1977.

This set of papers contains lists of bibliographic references which include books and articles which may serve as helpful resources in establishing a better understanding of the origins and dimensions of the concept of community-based education. As further experiences and understandings occur, additional readings will be identified and other working papers developed. As you review and use this resource, Teacher Corps would appreciate hearing your comments, suggestions and ideas about these papers and your needs.

The papers presented here take three different points of view. Powell and Winecoff describe the origins and characteristics of community-based education. Goddu discusses the basic concepts and methods needed to energize community-based education. Schindler-Rainman discusses attitudes and modes for action and community participation. As mentioned earlier, there is no common definition, but there is a common theme: Education based in the community helps the school and the community to grow.

Community-Based Education, An Historical-Descriptive Overview

Conrad Powell and Larry Winecoff

Community-Based Education
An Historical-Descriptive Overview

Conrad Powell, University of South Carolina
H. Larry Winecoff, University of South Carolina

In our rapidly changing, highly technical and mobil society, there is a tendency, as suggested by Alvin Toffler and others, for the individual to feel alienated, frustrated and powerless to control even his immediate environment.

It is within this context that, during the latter half of the twentieth century, community-based education is making a resurgence not only in the United States but in virtually all countries of the world.

There are problems in assessing the degree and impact of community-based education, since it is being adapted and applied in different forms by various institutions and agencies in each community. There is, however, little doubt that community-based education is one of the important movements in education today and is receiving considerable attention at every level—local, state, national and international.

The purposes of this paper are to examine the historical developments and an underlying philosophy of community-based education, to review major characteristics and components of the movement in light of the social realities of the seventies; and to project future directions of the movement.

Historical Perspective

Most community-based educational programs have grown out of necessity rather than out of a systematic plan. As local communities have attempted

to improve the quality of life for citizens of all ages, community institutions have been brought into the process and charged with an educative, training, and often a problem-solving function.

Community-based education is an elusive term to which an infinite number of definitions and interpretations have been ascribed. Primitive societies first engaged in community-based education for survival, long before formal institutions were established. As educational institutions have evolved, matured, and became formalized, the sense of education designed to meet local community needs has often been bypassed as a common organizing basis or philosophical principle. Educational institutions at all levels have long been criticized for being too far removed from the "real-world" community, for remaining aloof from the social programs of the day, and for practicing "elitism" in client selection and/or treatment. The complex and frustrating social and economic problems of the latter half of this century are forcing established institutions to respond or are generating new, more responsive institutions to assist in meeting community needs, wants, and interests.

It is safe to say that community-based education has been prevalent since man began developing organized social patterns. Beyond that time, however, it is virtually impossible to trace clearly the threads of community-based education.

It can be argued that the first legislation directed at education in this country, the Massachusetts Act of 1642, mandated compulsory education to meet the needs of society and the community.

> . . . in every towne ye chosen men appointed for managing the prudential affaires of the same . . . shall have power to take account from time to time of all parents and masters,

> and of their children, especially of their ability to read and understand the principles of religion and capital laws of the country, and to impose fines upon such as shall be required. (Solbeg, 1970, pp. 9-10)

This act and subsequent legislation passed in the New England colonies is representative of the early settlers' utilitarian doctrine and lifestyle.

The American schools of colonial days were extensions and reflections of the home. Town meetings and other civic activities were held in the community to socialize and hold political meetings and cultural events. The multi-purpose "little red school house," which served as a community center providing a wide range of academic, social, and welfare needs, might well be called the first community-based school.

In subsistence or primitive societies, education is, of necessity, informal and based on personal and group survival. Such an approach is probably the purest form of community-based education. When a community develops a surplus economy, time can then be allocated to the development or improvement of skills and knowledge during leisure hours. Thus, as education evolves from a means of survival toward an end unto itself, it becomes more highly formalized and gradually moves away from its primary response to the basic survival needs of a community.

But even as American education has moved from a survival-orientation to a more formalized, structured end in itself, there have been numerous efforts to maintain community-based schools.

Henry Barnard, the prominent nineteenth-century scholar, educator and spokesman for democratic education, is credited with being one of the first advocates of community education in this country (Decker, 1972). In his "Report on the Condition and Improvement of the Public Schools of Rhode Island, 1845", Barnard asserted:

> It is a matter of vital importance to manufacturing villages to close the deep gulf with precipitous sides, which too often separates one set of men from their fellows, to soften and round the distinctions of society, which are nowhere else so sharply defined. . . . At least the elements of earthly happiness, and of a pleasant and profitable intercourse should be brought within the reach of all by giving to all through the public schools and by other means of inquiring minds, refined tastes, and the desire and ability to be brought into communion with those who possess the qualities. (Naslund, 1953, p. 256.)

In 1845 this publication embodied much of what is currently regarded as the philosophy of community education.

By the mid-1800s a few communities had begun once again to seize the opportunity of using the school for activities other than the formal instruction of children and youth. In 1859, Indiana, which seems to have been the first state to do so, passed legislation related to the extended use of public schoolhouses. By 1881 another twelve states had passed comparable legislation (Glueck, 1927).

The second and perhaps most important early movement toward community-based education on the part of the public schools was the Social Centre Movement. This movement was avidly promoted by John Dewey, who in July 1902, addressed the National Council on Education in Minneapolis on the topic "The Schools as Social Centre." In this address he posed the following questions:

> It is possible. . . and conceivably useful to ask ourselves: What is the meaning of the popular demand in this direction? Why should the community in general, and those particularly interested in education in special, be so unusually sensitive at just this period to this need? Why should the lack be more felt now than a generation ago? What forces are stirring that awaken such speedy and favorable response to the notion that the school, as a place of instruction for children, is not performing its full functions- that it needs also to operate as a centre of life for all ages and classes? (Dewey, 1916, p. 80)

He went on to enumerate some of the contemporary problems affecting education:

> Now our community life has suddenly awakened; and in awakening it has found that governmental institutions and affairs represent only a small part of the important purpose and difficult problems of life, and that even that fraction cannot be dealt with adequately except in the light of a wide range of domestic, economic, and scientific considerations quite excluded from the conception of the state of citizenship. We find that our political problems involve race questions of the assimilation of diverse types of language and custom; we find that most serious political questions grow out of underlying industrial and commerical changes and adjustments; we find that most of our pressing political problems cannot be solved by special measures of legislation or executive activity, but only by the promotion of common sympathies and a common understanding. We find, moreover, that the solution of the difficulties must go back to a more adequate scientific comprehension of the actual facts and relations involved. The isolation between state and society, between the government and the institutions of family, business, life, etc., is breaking down. We realize the thin and artificial character of the separation. We begin to see that we are dealing with a complicated interaction of varied and vital forces, only a few of which can be pigeonholed as governmental. The content of the term "citizenship" is broadening; it is coming to mean all the relationships of all sorts that are involved in membership in a community.
>
> This of itself would tend to develop a sense of something absent in the existing type of education, something defective in the service rendered by the school. Change the image of what constitutes citizenship and you change the image of what is the purpose of the school. Change this, and you change the picture of what the school should be doing and of how it should be doing it. The feeling that the school is not doing all it should do in simply giving instruction during the day to a certain number of children of different ages, the demand that it shall assume a wider scope of activities having an educative effect upon the adult members of the community, has its basis just here: We are feeling everywhere the organized unity of the different modes of social life, and consequently demand that the school shall be related more widely, shall receive from more quarters, and shall give in more directions (Dewey, 1916, pp. 82-83).

Dewey also made four new demands upon schools that would help them meet contemporary needs and in so doing defined the emerging role of the school as a community-based education center. These demands were: (1) facilitating social contracts; (2) developing cultural values, and particularly human understanding; (3) providing training in technical arts and skills; and (4) continuing education for all citizens (Dewey, 1976).

Perhaps Dewey's most ardent disciple was Edward J. Ward, who in 1917 expanded the concept of the school center in describing its two-fold mission: (1) to be the agent for preparing youth for efficient membership in society, and (2) to be the operative or administrative unit for various services of immediate benefit to the community as a whole -- education related to life.

In 1913 George Edwards observed that:

> This movement, of course, is not an isolated one nor unconnected with the other social and educational movements of our time. It is easily seen how it arose in response to the needs of the people, and developed after years of experiment, to its present wealth of scope and organization. It would be wrong to consider this a "new" movement. Rather it is a reinstatement of the school to the important position it held in certain sections of our country in the days of the "Little Red School-House," on the hill, some seventy-five years ago, when it was the center of the community's activities. Each one then felt a personal interest in it because it was common property, denominator of the village, as it were.
>
> It was but natural, therefore, that they should look to the schoolhouse to satisfy the desire, deep-rooted in the soul of man, for contact with his fellows. The school was often opened in the evening and the patrons would come together to spend their leisure in an old time "spell-down," to hear some wandering lecturer, or maybe a county politician. The granges and clubs met in the schoolroom, the children gave entertainments to their proud fathers and mothers, and preachers of every sect received a respectful hearing. The social life of the neighborhood was thus centered in the school.

In the broadest sense of the term, all education is community-based. The degree to which an educational agency or institution responds to community needs, interests, and concerns is determined not only by the philosophical orientation of the institution and the community it serves but also by the prevailing economic climate and unpredictable crises situations, particularly those related to local or national security.

During those periods in our history when the national crises were economic, such as those during the depression years, education was mandated to serve the

immediate economic survival needs of the community. Roosevelt's recovery program was virtually all community-based educational efforts to retrain a nation while providing a work-income experience. It was during these years that the federal government first mandated community advisory councils through the Federal Emergency Relief Administration (FERA).

This economic-educational relationship is also subject to other influences, particularly those of local or national security. For example, during the late fifties the United States was enjoying the aftermath of a war economy. Production was still high in response to national and international postwar demands and the requirements of the Korean conflict. Education was enjoying a period of perhaps the greatest degree of public support in its history. The children of the "baby-boom" and the returning veterans filled the classrooms. As the pendulum swung away from the right survival needs of the World War II years, the public enjoyed education and made relatively few hard-nosed, practical demands.

It was in the midst of the public "love affair" with education when what has been described as one of the world's most meaningful and relevant audio-visual aids appeared in the skies as Russia launched Sputnik. Almost overnight the U.S. educational world responded to a national crisis with a practical, applied arts curriculum emphasizing science, math and foreign languages in an effort to regain a primary position of world power.

The fifties and sixties were times of unrest in our communities; times of protest, marches, strikes; times of tragic human encounters in buses, at lunch counters, on the streets and highways, and in the classrooms; times of debate over whether or not the schools should be forced into becoming laboratories for social change.

The seventies began as a period of slowing down, of gradual recovery from the tumultuous days of the preceding decades, but are ending in a spiral of inflation, tax reforms, financial cut-backs and a "back to the basics" cry from public school critics. However, the seventies will also be remembered as the decade of transition toward more curriculum relevance, life-skills education, and active positive public involvement in the educational decision-making process.

These transitional moves have been characterized by:

- Mandated public school advisory councils in many states, including California, Florida, and South Carolina.

- Strengthened Title I advisory councils at the local school and district levels with provisions for training.

- The rapid spread of the community education/community school movement (somewhat based on the Flint, Michigan C. S. Mott Foundation Model) from several hundred isolated schools to thousands of schools throughout the country—each with a community school council.

- The spread of community education development centers at:
  - ° State Departments of Education: from a handful to well over forty
  - ° Institutions of higher education: from a half dozen to almost one hundred.

- The passage of community education legislation, (encouraging or, in most cases, mandating advisory councils) at the federal and the state level where approximately fifteen states have adopted legislation with legislation pending in some ten other states.

- The development of a strong community component within many local, state, and federal programs such as:
  - ° Teacher Corps
  - ° ESAA (Emergency School Assistant Act)
  - ° Parent Education
  - ° Adult Education
  - ° Recreation

- The adoption of resolutions supporting community education by entities such as:
  - ° National Congress of Parents and Teachers
  - ° National Chamber of Commerce
  - ° National Jaycees
  - ° Education Commission of the States and many others

Historical Summary

Public schools in this country, since their formal origin in 1642, have fluctuated from institutions responsive to total community needs to academic centers primarily serving youth. For the most part, these changes have been reflections of the social, economic and political conditions of the times: The harder the times, the more responsive the schools have become to the community; the more affluent the times, the more academic-philosophical the schools can afford to be.

Currently, community-based education seems to be a growing movement. It is emerging as a response to a multitude of diverse problems, through many different institutions and agencies and under a variety of names. This historical perspective has focused primarily on the public school delivery model. There are, however, other community-based education models which have emerged and are playing a substantial role in the comprehensive community-based education movement.

Problems of the Seventies

America of the seventies is far different from that envisioned in the dreams of our founding fathers some 200 years ago. While it is true that our individual standard of living has increased at a steady and rapid rate, the quality of our lives has fluctuated dramatically and is today in one of the sharpest and lowest declines in our history. We have only to scan the headlines to grasp the impact of our plight:

- Corruption hits highest political office
- Crime rate doubles
- Vandalism hits new high
- Delinquency up 37 percent
- 100,000 senior citizens starving in the central city
- Hard drugs reach into the elementary school
- Gasoline prices to double again

- Police involved in syndicate payoffs
- Half of all crimes go unreported
- Top officials involved in surveillance of over 75,000 U.S. citizens
- Neighborhood vigilante groups organize to protect their homes
- Inflation continues record climb

Technological change in our society has far outrun our ability to adapt and adjust to a new way of life. Too many Americans are frustrated, alienated, and scared, and too many feel powerless to change even the simplest of things which directly affect their lives.

It is within this context of bigness, loss of control and mistrust that governmental, educational, and business leaders at all levels are struggling to find more effective, efficient ways of preparing both young and old to cope with ever-changing problems and of delivering human services to meet community and individual needs.

In this country, the question is not so much where do we find the resources to solve the complex problems which face us, but rather, how do we effectively organize the multiple resources we have to solve these problems. Since the industrial revolution, the trend has been toward centralization and consolidation, toward bigness and mass production, and toward a government removed from the people. The anxieties and frustrations of today are gradually forcing the pendulum to begin moving in the opposite direction -- away from everincreasing growth and toward a concern for improving the quality of life for each individual and each community at an affordable price.

This implies a need for government, education, and business/industry to rethink priorities and procedures; to provide for more local decision-making and input into the analysis and determination of change and growth; and to rethink our human service professional training programs. Such rethinking and re-organization must provide for more economical, better coordinated, more

relevant and accessible services to the potential client.

Today American public education is experiencing what is perhaps its lowest level of public support in this century. Two world wars and the space race provided education with an impetus and level of support virtually unknown in public education. This trend toward public support began to waver in the sixties and has, in the seventies, plunged below prewar levels. The public schools are not only being questioned vociferously by the press, but they are also being called to task through the courts over such issues as teacher dismissal procedures, lack of desegregation, lack of provisions for the handicapped, and the inability to teach adequately basic academic and life skills. Every indicator points to more legal entanglements in the coming years. The rapid growth of teacher unions and more aggressive teacher associations add to the likelihood of tougher negotiations and massive strikes or walkouts during the coming years.

The complex and perplexing problems faced by the public schools have caused an alarming number of citizens to abandon public education, especially in our larger cities. This movement away from public education was summed up by the president of the National Congress of Parents and Teachers when she said, in 1975, that "the schools no longer belong to us." Thus public schools are today facing one of their major challenges. They are being required by law and mandate to expand their range of operations and services while budgets are being frozen or reduced. Simply stated, the public schools must be revitalized to assure the citizenry that they are relevant and capable of carrying out what has become a narrowly focused primary mission of educating our youth for the world of today and tomorrow.

Colleges and universities are faring little better; they are under attack for graduating students who do not seem to possess basic life and job skills;

for remaining aloof from the reality of community, state, national, and international problems; for producing more professional and white collar workers than there are job openings; and for failing to provide communities, business, the government with the assistance needed to cope with the complex problems of the seventies. The violent student protests of the late sixties and early seventies have given way to more subtle unrest as students struggle to "become employable."

Response to the Problems

If public schools and institutions of higher education are to regain a position of high public support, they must begin to explore alternate approaches to program improvement. Both institutions must be revitalized if they are to assure the citizenry that they are capable of carrying out their educative services and research missions.

Our educational institutions cannot do the job in isolation. Research confirms that public schools, which house students less than 10 percent of their time, which are open less than 20 percent of the year, and which function apart from their communities and the families they serve are failing too many students too much of the time.

The dilemma of our society, public schools and institutions of higher education paradoxically holds great potential for each institution to perform its basic mission better than ever. What is required are responsive community-based program modifications, bold, creative leadership, and a building of trust among communities, schools, and colleges. Such collaborative relationships, both in spirit and through formal agreements, aimed at joint, mutually beneficial efforts to solve pressing social and family problems and to improve the quality of life of all citizens seem mandated

by public reaction and economic necessity.

One approach might be found in community-based education, though there are problems of definition in discussing such a movement. There have been a large number of distinct community-based education movements in this and other countries during the last decade and it appears that the list is steadily growing.

Once such movement, referred to as Community Education, follows, in general terms, the model established in the 1930s in Flint, Michigan, with the help of the Mott Foundation. This movement is, or rather has been, tied more directly to the public schools than to other institutions, although this pattern is now changing to include community and junior colleges, recreation centers, and other public institutions and facilities.

A second movement is often referred to as community-service education and has come to be associated with community colleges, junior colleges, and, in certain parts of the country, technical colleges. Another closely related movement, which is linked with many different types of higher education institutions and with professional associations, is commonly referred to as continuing education.

A third movement is often called community recreation, leisure education, or outdoor education.

Thus, the list of community-oriented movements is long, sometimes confusing, and often overlapping. One example of overlapping emphasis is adult education, with its emphasis not only on basic skill development and high school completion but also on the total development of the adult and his/her environment and the Adult Performance Level (APL) emphasis on functional "life--skills." Another example is what in this

country, is called the Cooperative Extension Service. This program operates out of our land grant colleges and universities and focuses on the development of life skills such as farming, family living, home economics, and, more recently, comprehensive community development.

Similarly, in most developing countries of the world there are formal as well as informal community-based programs such as Servicio Nacional de Aprendizaje (SENA) in Colombia, Corporation Venezuelana de Guayana (CVG) in eastern Venezuela, and the Community School Program in Australia. The International Community Education Association was organized and held its first convention in 1974. Two Inter-American Community Education conferences (1976 in Bolivia and 1978 in Colombia), promoted through Partners of the Americans, have been held, attended by delegates from some twenty countries.

While there appear to be numerous community-based programs throughout the world, it is not always clear how each program fits into the community-based arena, or how they compare.

Definitions

A brief review of several accepted definitions will illustrate this point. Consider which of the community-based movements might be defined as:

> ". . . the process that achieves a balance and a use of all institutional forces in the education of the people -- all of the people -- of the community." (1, p. 11)

> "The basic goal is to help individuals function more effectively in society and within their own community." (2, p. 15)

> ". . . a process whereby persons who no longer attend school on a regular and full-time basis . . . undertake sequential and organized activities with the conscious intention of bringing about changes in information, knowledge, understanding, skills, appreciation and attitude." (3, p. 9)

"It is an integral part of the total educational program and contributes toward the development of good citizens by developing their physical, social, civic, cultural and economic competencies."

". . . to teach people to determine their own needs and the solution of their problems; to help them acquire knowledge and to inspire them to action in order to attain a more satisfying life." (5, 8c)

It is clear that the first definition applies to community education, while the second refers to continuing education. Perhaps the third definition provides some clues that would lead us to consider this a definition of adult education. The fourth definition was developed by the American Vocational Association as a further definition of vocational education, but it could easily be confused with any number of other community-based programs. The fifth definition might appear to be very closely related to the first one, and in a sense it is, since it defines the cooperative extension service, which has been in existence, under the same name, longer than most of the other community-based programs.

It is obvious from these few examples that clear, mutually exclusive definitions have not been (perhaps cannot be) developed. Thus, it would seem more helpful to examine some of the common characteristics that tie these programs together.

Characteristics

The nature of community-based education, based as it is on each community, makes a universal definition inappropriate and probably undesirable. However, a look at some of the common characteristics of most community-based education programs is essential for a full understanding of the movement:

- It is process oriented. The process of community involvement

in all phases of operation is a critical element. The direct participation of community members in the decision-making process, in fact, gives each community its own opportunity as well as challenge to define and delineate its own community-based education efforts.

- It involves collaborative decision-making among all of the partners involved in the process. This will include community members, the Local Education Agency, the Institute of Higher Education, the State Education Agency, in collaboration with other agencies and organizations which serve that community (e.g., social services, churches, PTA, cooperative extension, adult education, League of Women Voters, mental health, public health, recreation and the like).

- It requires a continuous assessment of individual and community needs, wants, concerns, and interests through comprehensive assessment techniques that directly involve those to be served.

- Its programming is based on the concept of community, through which a healthy sense of belonging, self-sufficiency, and purpose can evolve; its programming is based in the community, readily accessible to all residents; and its programming is for the community, to meet its own identified needs, interests, concerns or wants.

- It is a process which actively involves large segments of the community in the total educational process, which includes the regular K-12 program as well as all afternoon, evening, adult, continuing, leisure, life skills, and other programs or activities. Active involvement means sharing in the decision-making, developmental, planning, implementation, and evaluation aspects of community-based education — it is far more than simple participation as a learner, teacher or resource person.

- It has as a goal the satisfaction of both individual and community interests and needs — ultimately an improvement in the quality of life through a "true sense of community."

- It is a life-long and recurring process based on the premise that education is not confined to a set number of years but rather is needed throughout every phase of our lives, as we encounter new challenges, new feelings and new problems.

- It requires both speed and flexibility in responding to changing community needs: a rapid response when the need is most pressing, current, or important; and flexibility in timing (time of day, day of week), location (to be most accessible), delivery mode (lectures, discussion meetings, problem-solving groups, films, etc. -- whatever is most appropriate to the situation), and type of response (one time service, service with follow-up, formal education program, counseling, etc.).

- It requires the direct involvement, and thus coordination, of all community agencies and organizations involved in the delivery of human services.

Using these characteristics as criteria, the following continuum grid can be used to assist in analyzing the degree to which a given program is community-based. Such analysis is often helpful when programs are assessed to ensure that they are and remain community-based and community-responsive.

FIGURE I

Community-Based Education Grid

Name of Program _____

	Low community based						High community based
	1	2	3	4	5	6	7
1. Process-oriented -- direct citizen involvement							
2. Collaborative decision-making among all partners							
3. Continuous assessment of community needs, wants, concerns, interests							
4. Programming based on/in/for the community							
5. Community involvement in programming, K-12 and others							
6. Focus on individual and/or community development--improvement							
7. Life-long or recurring							
8. Flexibility and speed in responding type, mode, place, time							
9. Coordinated human service delivery systems							

Naturally, such an analysis depends upon the subjective judgments of the person(s) doing the assessment and will only assist in comparing the degree to which various programs are perceived at a particular time as community-based. Educational institutions and agencies are, however, not static and fixed. Their responsiveness to community needs tends to fluctuate as economic, social, political and military conditions change, becoming more responsive in times of greatest difficulty.

Future Projections

Community-based education has developed, during the sixties and seventies, into a major movement in virtually all parts of the world. It has developed both within existing institutions such as public schools and colleges as well as outside of formal institutions as in the case of nonformal education. Many critics refer to the movement as unorganized because of its lack of "one" definition; others regard it as a fad which will soon pass. An examination of a number of future projections and their implications might provide some insight into the future of community-based education.

Projections	Implications
- A continued tight economy accompanied by high inflation	Difficulty on the part of government in justifying the construction of single agency public buildings for part-time use (e.g., K-12 schools)
	Difficulty in continuing the rapid expansion of government services
	Increase in "housing communities" replacing single family dwellings
- More stringent accountability procedures for human service agencies	A mandate for better services at less cost with less waste
	A mandate toward more interagency cooperation, and thus more efficient delivery of services
- A population which is gradually becoming older	Fewer young school-aged children; demands for increased services for older citizens
- Continuously advancing technology	Rapid, often disorienting changes in life-style; increasing job obsolescence; exponentially increasing knowledge with immediate access capability

- Continued dwindling of natural resources	Increased search for alternatives; More concentrated system for local delivery of services, especially leisure and recreational
- Increasing feelings of "loss of control" and impotence in the face of "bigness" (big government, big business)	Increasing demands for more local involvement in programmatic decision-making related to human service delivery

This list is far from complete, but it does serve to point directly at the need for increased local community-based processes (involvement, decision-making) and programming (service delivery). It appears that economic, scientific and political conditions will, for sometime continue to build the type of climate in which community-based education has historically flourished in response to societal needs. In light of this, the problem of definition will likely be less of an issue. Rather, concerns over responsiveness and service productivity will receive major attention at all levels of the community-based education movement.

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Community Based Education - A Method That Influences the Future of the Schools and the Community

Roland Goddu

Community-Based Education - A Method That Influences the Future of the Schools and the Community

Roland Goddu

Manifestos and declarations provide the initial guidance for revolutions. For example, the Communist Manifesto and the Declaration of Independence did so in very different directions. Philosophies provide guidance for those who would build utopias or new societies. An idea which mobilizes a society and directs its educational system to build a special society can best be called a statement of a new society — a vision for the future. Community-based education is not yet a complete philosophy or way of life, nor is it a manifesto. It is an idea and a way of deciding that together shape a vision of the future.

Definitions

For those who would build their educational system in support of a society, value the building of community and the use of community resources to assure continuity in the growth of the community, community-based education is a powerful concept. Maxine Green suggests such a definition when she states:

> I am proposing that teachers think about ways in which the liberal learning and some awareness of the common world might permeate the schools. One reason has to do with loving our children. Another has to do with the possibility that there will be an increase in the opportunities for empowering the young with the skills and habits of literacy. 1

Such visions exist in local communities. They may not yet be so elegantly stated; but, they do exist. Individuals, groups, and agencies have visions. Each has a vision of what they would like their community to become, and what they would like to teach the young, themselves, the

1 Maxine Green, "Liberal Education and the Newcomer," Phi Delta Kappan, May 1979, p. 635.

elders. Each has a vision of how they and all other members would like to participate in developing the common vision.

Many communities have explored the meaning of education based in and for the community. They have found such education programs to include:

- The education of all persons for the community;
- The use of the school building and its programs as a center for community activity;
- The use of school and community needs as the focus for the coordination of agencies, programs, and resources available to the community;
- The connection of community decision-makers to the school; and
- The involvement of parents in their children's education.

They have found that collaboration is a mode of deciding what is integral to community-based education. Collaboration as a way of acting together demonstrates how community members and the education process go together. Collaboration is a way of deciding together. Practicing collaboration shows how the vision of a democratic society becomes the way people learn and live together. Collaboration requires mutual respect, mutual consent, common understanding, shared tolerance, and shared learning. These are seen by many to be the characteristics of real community. Collaboration includes community members as equals in decision-making and learning. This provides an education in a community that is tied to and based upon the authority that authorizes and finances the learning institutions of the community, the schools and colleges.

Processes

During the last few years, the Teacher Corps Program has asked in-

dividuals and projects to explore community-based education. This experience has led to some learning about this vision. They have found the basic concepts required to build a cohesive community-based education process include:

- Agreeing that an ideology is needed;
- Identifying the ideas that are basic to building a community and providing an education in a given place;
- Organizing these different ideas into a statement;
- Using the statement as a guide for evaluating program results.

The key to community-based education is the agreement that the words "community-based education" are symbolic of a particular ideology, an ideology that is made up of:

- A description of community, and of community for that specific group of people in that particular place;
- A description of the community as serving itself to build a better community;
- A description of the community as citizens, school personnel, and members of service agencies working together to clarify and articulate the effective programs that are needed to build a viable community that serves the whole community.

Other suggest that the way to develop community-based education is to start from agreement on the assumption that education is based in the community and thus schooling is based in what the community wants. For many, acceptance of this starting point also means that a community has a say about what education will occur, and that the education process must include learning by all the community members. Since community-based education is direction setting, the description a group agrees to should show how the community served by the education programs has impact on and, in some sense, controls the education that is provided. This control is more than super-

vision of programs and personnel by a school board. This control is exercised by all the individuals, families, or groups in a community who somehow, in that specific place, state how:

- The community is the basis for the values to be transmitted through the education program;
- The community is the basis for the ideas and knowledge to be transmitted through the education program;
- The community is the persons to be influenced by the education program; and
- The community is the resources for the education program.

Such a statement is often not written; it is often the consensus of an ongoing debate or discussion in the community. It is that community attitude about education that gives each community its reputation. Each community often states this in terms of expectations.

- Sometimes a community expects its present status to be maintained. Then, the education this community supports focuses on knowledge transmission and skill development.
- Sometimes a community expects its beliefs to guide what is. Then, the education this community supports focuses on cultural transmission.
- Sometimes a community expects what it needs to survive to be developed. Then, the education this community supports focuses on change: in reaction to something, or to seek out new possibilities.

The Method

Each local community builds its education by mixing and combining these expectations and emphasis. Little of the real life mixing comes through school originated goal-setting techniques. Schools find that only a few persons come to the meetings to share their expectations and to negotiate a statement. The real community stays in the community. To develop a viable statement requires choosing processes that tap the community out

there in the community and in their language. That is not an easy task.

Looking into the future of education in a community requires distinguishing between utopia, ideals, and statements. Utopias are exciting but not useful. Ideals are desirable but not actual. Statements are words that lead the way. A cohesive vision of the future requires a statement that represents the utopias and ideals of a community. Such a statement should articulate what is, what one wants to change, and what one expects to happen when the new situation — education based in community — exists.

Such a statement requires the community to articulate a set of commitments about five dimensions of community life:

1. Leadership
   - In what areas is leadership needed?
   - What kinds of leadership (individual, group) are acceptable?
   - In what ways does leadership communicate with others?
   - How does leadership develop?
   - How is authority given?
2. Decision-Making
   - What are the topics on which the community seeks decisions? Which would the community participate in? In what manner?
   - How are decisions to be made? By whom?
   - How are the number of collaborative decisions to be increased?
   - In what ways are decisions communicated and implemented?
   - How are agreements reached on the acceptable manner to improve the quality of life?
3. Participation
   - Who participates in community-based education programs? In what roles?
   - How is participation negotiated and rewarded?

- How does participation become collaboration?

- How does participation develop into leadership?

4. Quality of Life

   - What forms of collaboration and participation improve the community and the schools?

   - How should patterns of mutual respect, concern for others, shared decision making, objective analysis and evaluation, freedom, responsibility and accountability be developed in the community and the schools?

   - How does schooling enable and enhance the quality of life, the styles of leadership, the modes of decision-making, and the level of participation?

   - In what areas must the schools and the community model the ways of living the community desires?

5. Action

   - What are the critical changes needed to assure the development of education that is based in and for the community?

   - What commitments are needed to assure the establishment and maintenance of community-based education? What policies, budget allocation, personnel, schedules, organizations are needed?

   - How will the community evaluate the programs that have been put in place?

The Content

Community-based education requires individuals and groups to determine not what revolution should occur, but precisely what dimensions of the school and the community environment should operate in a different fashion. The content of community-based education will vary according to the local political situation (how much collaboration is desired), the socio-economic situation (the amount of dollars and other voluntary resources available for education), the type and amount of public service (which agencies and groups exist to provide services and community development), and the school programs

(what curriculum and expectations exist).

To develop collaboration in community-based education requires concern for shared action for growth. Surely some modification of how those in control communicate will be required. Much arbitrary, authoritarian, or independent action is limited when one collaborates. Yet, roles and responsibilities are allocated. The principal, the teacher, and the school board member who have been placed in charge of the community's schools by the society cannot abdicate the responsibility of that role. Community-based education asks them to share the planning, implementation, and evaluation of the education program with the others in the community. It asks this so that all can learn together and provide richer learning experiences for the younger and the older learners of the community.

Thus, in community-based education:

- Community is a learning place where a set of resources, people, opportunities, place students in contact with what is presently in the community.
- Community is a problem-solving place where resources, people, opportunities are available for all students to build a new community.
- Community is a power place where a set of problems, people, and situations help students learn how to survive in the community.

These are contrasting and competing views of what community is and what education is about. Education of persons to serve a community requires those who educate and those who learn to come to terms with the fundamental values, norms and beliefs of the community. If community-based education is an enabling concept, it should assist the local professional educators to develop mechanisms to work in and with the community, and develop a vision of what the community wants to become.

Community-based education sees those that are the community as insiders

in control of their education and their destinies, not as outsiders trying to get into the schools and seeking recognition or power. Community-based education asks those, all the community members and the professional educators as insiders, to determine together how to utilize more effectively the people, ideas and resources for learning that are already in the schools and in the community. Community-based education uses simple mechanisms for communication (a community newsletter), for participation (block parties), and for development (volunteer task forces). Community-based education establishes parallel learning situations for the professional and nonprofessional, for the young and old, where they can communicate (through multi-aged learning groups), participate (through joint planning and design committees), and develop (through community renewal projects). Community-based education evaluates its activities in terms of how they have helped the community to continue to grow.

Community-based education will consist of a few programs that will utilize the energy and resources of the school and community for education. Many of the separate activities of the school and community will remain the same. What will change are programs that bridge the school and community. In some places, these may be a pilot summer program in literacy and creativity; in others joint parent and teacher diagnosis of disruptive behavior patterns and the establishment of a home and school codes of discipline. The trick is to find the common ground: needs, concerns, resources, and approaches that make possible joint planning, program delivery, and evaluation.

What is important in community-based education is that individuals in schools and in the community together (1) decide what they will work on, (2) work on it, (3) deliver it so that the school and the community have

equal access and shared responsibility, and (4) evaluate it in terms of its effect on learning and community growth.

Conclusion

As a method influenced by many forces, community-based education remains in a state of flux. It requires collaboration among parties on specific problems that are of importance to both the school and the community. The community-based education programs are considered a success when they improve and enrich the learning climate for students and when they allow the community to utilize the schools to increase the leadership, the participation, and the quality of life in the community itself. That in itself is a vision of the future. It is an unusual vision that asserts that school and community improvement does not require revolution. Community-based education requires that both the school and the community believe that by working together within their respective roles and responsibilities to address the needs and visions of the local communities, both the school and the community can better serve the students who are the community — past, present, and future.

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Linking Education with Community Action

Eva Schindler-Rainman

Linking Education with Community Action

Eva Schindler-Rainman, D.S.W.

This is a time of citizen participation, of cause orientation, and of community action. Persons of all ages, women and men, the well and the handicapped, the well-off as well as the poor from all ethnic, racial, and religious backgrounds are speaking out on issues and getting involved in activities to improve their quality of life. These activities include efforts to decrease injustice, to lower taxes, or to equalize educational opportunities, among others. It is clear however, that while the intention to act is laudable, it does not necessarily result in skillful, strategic, or successful action. The necessary link between intention and skillful action is education for community action, and this education is usually most helpful when it is community-based and easily accessible to interested citizens.

The sponsors of such educational activities may include the local adult evening high school, the community college, continuing education or extension departments of state colleges and universities, a coalition of public and private community human service agencies, and others.

This paper examines some societal trends that affect community-based education for community action. It also offers a few ideas on what is needed to make educational efforts successful, and some suggestions for possible course content.

Some Important Societal Trends and Challenges

Increasing Citizen/Consumer Volunteer Power

During the 1960s it became clear that persons with ideas, with a cause,

and with determination to act could cause change. Participants in the Welfare Rights, the Student, the Black, and the Women's movements are examples. Skillful strategy had much to do with the degrees of success achieved. As part of the "War on Poverty" many persons received on-the-spot training to help them act responsibly and successfully. And now President and Mrs. Carter's focus on citizen and neighborhood participation reiterates the importance of the participation by the consumers of a large variety of human services.

Many, many persons are available, interested, and ready to choose and participate in educational activities. Some of the challenges are:

- Finding creative ways to recruit and involve inactive or underactive persons;
- Developing experimental, fun, useful, participative educational experiences;
- Timing activities to meet the needs of potential participants;
- Involving participants in the planning of experiences; and
- Giving educational credit for courses taken.

Increasing Numbers Have More Nonwork or Leisure Time

There are more people available to participate due to earlier retirement, shorter work weeks, unemployment and/or underemployment. Because it is important for human beings to feel worthwhile, potent, and useful, participation in meaningful educational and community activities enhances self-image immensely. Challenges to facilitating participation include:

- Tapping into preretirement and retirement programs of industrial, business, human services organizations;

- Working with the local employment services, public and private, to offer educational and practical opportunities for action as possible training grounds;
- Learning where lay-offs, early retirement, part-time and/or flex-time working is taking place; and
- Going to potential participants rather than waiting for them to appear in response to television, radio, mail or newspaper communications.

Interdependence and Collaboration

Efforts on the national, state, and local scene are more and more evident. More complicated human problems require more complex combinations of persons and organizations, as we move from an industrial to a post-industrial society-as we move from a production to a service-oriented society. Also, many funding sources, both governmental and private, are requiring interagency collaboration in the application for and use of project funds. There are tremendous challenges in developing educational efforts that will help individuals. They include:

- Learning to value interdependence;
- Learning skills of collaboration; and
- Learning how to decrease "turfdom" jealousies.

Emphasis on Life-long Learning

Not only have adult education opportunities increased in the breadth and variety of offerings, but also the women's movement, professional organizations, the unions, the volunteer movement, among others. These movements and organizations are the importance of new learning and

updating learning for everyone. More offerings are accredited, and more industrial and governmental personnel departments take an individual's educational and volunteer activities into consideration on job applications and resumes.

Therefore, among the challenges of this trend are:

- The importance of credit offerings; and
- The need to work with educational institutions to hire qualified instructors who focus on the learning of the participants, rather than on the teaching of "pet" content areas.

Decreasing Predictability of the Future

Futurists tell us that not only is the future not very predictable, but also that there are no precedents for what is to come, or for how to handle it. This means that in all educational efforts persons must be taught to be flexible, creative, and to recognize a variety of alternatives available for ameliorating problems and for community planning.

So many challenges can be derived from this trend, but surely the biggest one is to develop attitudes of wonderment, puzzlement, excitement, and optimism, rather than those of fear, reliance on old tried ways, and pessimism about the unknown.

Ingredients of Useful Educational Efforts

There are many ingredients which must be considered in making community-based education effective. There are some ingredients that I consider absolutely necessary.

Time and Timing

Courses, workshops, educational happenings must be available at times

that suit potential participants. This may mean offering the same event at one, two, or three different times-morning, afternoon, evening, weekdays and/or weekends. The length of sessions must also be tailored, at least in part, to meet the needs of participants.

Space and Place

The location of the event has much to do with who attends. Accessibility, parking space, stairs and ramps, comfort, neutrality of the turf--all must be considered. Perhaps in some cases more than one space/place will be needed to accommodate persons from different parts of the community.

Participation in Planning

Including participants before or/and during the sessions is important to the relevance and success of the educational venture for the participants. Most persons have some ideas about what they hope to learn and what they would like to do better as a result of participating in the event(s). Also, ownership of the educational venture must be shared by sponsors, instructors, and participants if maximum learning is to take place.

A Teaching Resource Team

This element can be the secret to an exciting new educational experience. In the Team Training For Community Change (see bibliography) in Riverside, California, we found it most exciting and productive to have a teaching team made up of campus and community persons. The community instructors brought reality testing and ideating to the theory and thoughts of the campus instructors. Each learned from the other. Also, the community resource persons served as connectors to the participants.

Utilizing Actual Action and Change Situations of the Participants

This is helpful to learning, testing, problem-solving, utilization of temporary consultants, involvement of decision-makers, and seeing actual change take place. The educational experiences can be spread over time so that meetings by participants and their supervisors, or with other agency or community persons can take place between sessions. Sometimes, internships or field placements can be worked out for some of the participants.

Possible Course Content

If individuals are to be successful and active community workers they need an awareness of some phases that are generic to all community organization and development efforts. These include:

Diagnosis or Needs Assessment Methods

It is necessary for those persons involved in community education happenings to learn the importance of diagnosis, and to learn a variety of alternative methods to implement a good diagnostic plan. A diagnostic plan might include: construction of an individual and a group interview schedule and role play practice in using them; observation schedule development and sampling methods; review and analysis of previous community-needs studies (if the studies are recent); construction of mailed questionnaires, and others.

Intervention Planning

It is a challenge to move participants from diagnosis to the actual planning of the steps of intervention. It is helpful at this point to brainstorm all the steps that might be taken, and then help participants

select priority first steps. Also, in order to move from good intentions to skillful action, anticipatory practice is of paramount importance. Students need to practice their first phone call or interview, or whatever, in a safe place, where they can practice, get feedback, and repractice, until they feel competent and ready for the real situation.

It is useful for participants to be given opportunities to go out into the community and try a planned intervention, and come back to the educational situation to report, discuss, get new ideas to replan, and then try again.

Planning must be accompanied by testing, consequence analysis, pilot tries, anticipatory practice, feedback and then repractice, and new tries.

Intervention Efforts

When the planning phase is finished, it is time for actual community intervention. In this phase participants must be encouraged to think through the available support systems for themselves, as well as for the effort. The following questions also must be answered:

- What sanctioners and decision makers are now, or need to be involved?
- How will the effort be documented?
- How will evaluation be done? by whom? when?
- What follow-up is planned?
- What replanning and redesigning will be included?
- What ongoing supports and resources can be developed so that the effort doesn't die?

Education is the most important link or connector between intention and action. It is a fine opportunity for community-based educators to be that linker, and/or to offer linkage opportunities to community persons who want to get involved. It is also an opportunity for community-based educators to recruit the many citizens who have ideas and resources that are not yet tapped or utilized to improve the quality of life for all of us -- young, middle, and older participants -- in the exciting, challenging life in the United States of America today.

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